

Baptist Record

J. B. GAMBLELL, Editor.
M. T. GAMBLELL, Editor.
W. S. PENICK, Editor.

CLINTON, MISS.
Thursday, Oct. 1, 1885.

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve for reference.

Minutes of Southern Baptist Convention.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense.

J. B. GAMBLELL.

ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the Baptist Record Office, and he will print Association Minutes cheaply. Checks will please be sent for our terms before letting out their work. Those favoring this office with their work will be materially helping their paper.

NOTES AND COMMENTS.

Eld. L. E. Hall has been to Philadelphia taking in the Temperance Centennial.

We go to press with a heavy pressure on our columns. Condense, brethren, and have patience.

The young ministers occupying the "Preacher's Cottage" at the College have all eschewed tobacco, neither do they use coffee.

We hear good news from the West Judson Association. The spirit was good and the Convention plan of work was adopted.

I am sometimes called a fanatic on this subject (temperance). I would be all as I am, this day, only more so.—A. A. LOMAX.

The bloom has been transplanted, from the drunkard's nose to the wife's cheek.—A. A. LOMAX, on the benefits of prohibition.

Of all the liberal people to do their duty, the poor widows take the lead.—R. D. MIDDLETON, in Strong River Association.

We ought to expect more of our children after awhile, and not so much now.—R. F. STOKES, in Calhoun Association.

To preach the Gospel is one thing; to preach about the Gospel is another thing.—CHRISTIAN INDEX.

Very true, and it is the first that we ought to do.

I will go as far as any pastor toward raising this amount.—L. W. FREDY, in Calhoun Association.

He is pastor of only five churches in Calhoun Association.

We regret to have to announce that Elder R. F. Stokes, of Pittsburg, Miss., will shortly settle at Winslow, Texas. We lose a good man from our State.

One of the best things about prohibition is, it has brought out and brought together the best elements of all the creeds, all political parties and all colors.—A. A. LOMAX.

I want my children to stand on my shoulder. I want them to stand on a higher plain of Christian usefulness than I have done.—J. A. SCARBOROUGH, in Strong River Association.

The historian of Mississippi has said that no great measure in America ever failed, if it was advocated by the ministry.—A. A. LOMAX. That argues well for prohibition.

Whisky man: I believe, prohibition has done some good; it has made one old nigger in Hazlehurst sober. Prohibitionist: Good; that's more than the saloons have done. They never made even a negro sober.

There is just one thing I am determined on, and that is, that my children shall be better prepared for their life work than I have been.—T. D. BUSI, in Strong River Association. Noble determination, worthy of every parent.

Missionary reformation alone can arouse the churches on the subject of missions. If the ministers of the church still regard nothing, the people will sit still and do nothing.—CUMBERLAND PRESBYTERIAN.

Adieu is like snow; the softer it falls, the longer it dwells upon, and deeper it sinks into the mind. And yet some people offer adieu in sledge-hammer style, and then get mad if it is not taken meekly.

I am greatly encouraged in my work.—C. W. TOMPKINS.

Let every friend of missions, in Louisiana, encourage the Secretary by word and deed. This is an arduous and difficult work.

Nothing brings so much confusion to lying tongues as time and silence.—RELIGIOUS HERALD.

Well, then, that being true, let us work the works of God and leave our vindication to these mighty advocates of the just, time and silence.

Every Christian should reflect often and seriously upon the shortness and uncertainty of life and then solemnly resolve to make the most of that part of life remaining. The waste of time and opportunity is most truly a sorrowful thing.

That heroic spirit, Sister David, when she was braving the gateway to heaven, said to her husband: "Join me in praying that our baby boy may grow up and take our place in Africa when we are both gone." This was true devotion to the greatest of causes.

It is reported that the Emperor of Brazil has been abandoned by his consort because he signed a decree secularizing conventual property. The thought is a rupture between Church and State is imminent. In just this was Victor Emmanuel treated.—CENTRAL BAPTIST.

Dr. J. R. Graves spoke from his chair before the Waxahatchie Association, declaring his enthusiastic devotion to the great prohibition reform. His words were few, but eloquent and comprehensive.—TEXAS BAPTIST.

The Journal and Messenger is touching up our Tennessee brethren and landlarks. We hope Tennessee will soon be doing so well that the stricter Baptist faith and practice will not be loaded down with do-nothingism. Nothing hurts worse.

Temperance lady to a negro—"Do you sign whisky petitions?" "I have been trying to follow Jesus I have quit signing 'em." Can any man be so blind as to think there is no inconsistency between signing whisky petitions and trying to follow Christ?

Few are qualified to shine in company; but it is in most men's power to be agreeable.—SWIFT.

Strange that any Christian should neglect this power; but there are some who really seem to pride themselves in running a crosswise the feelings of other people.

"You have my heartiest sympathy in your work, and my hand is ready to help." So writes our beloved brother, W. T. Lowrey, on the eve of his departure for the Tipah Association. We regret to learn that Prof. Berry is sick. May the Lord speedily restore him to health.

"Some people think that the preacher has a good, easy time. I have split rails and preached both, and I would rather split rails, as far as the easy time is concerned."

We have tried our hands at splitting rails and preaching, and our opinion is that the preacher's wife is the one that has the hard time.

The new academic year at Brown University opened Sept. 16. There were eighty-four applications for admission. A few were rejected, and the freshman class will number about seventy-five. This is a gain over last year, and the college will have about 244 students against 243 last year.—ZION'S ADVOCATE.

Scholar Coke, in replying to Dr. Carroll's sermon on prohibition, says: "Scourge him back to the preachers' domain, and stop the parson's rhapsody."

This is the boasted liberalism of the whisky Democracy.—TEXAS BAPTIST.

Scholar Coke is likely to win an infamous notoriety by his devotion to the lowest business known among civilized people.

We are glad to know that the Amite City church is taking active steps to secure a pastor. Brother Terry writes:

"We are now making an effort to secure a pastor for our church, which has had no supply for a long while, except occasionally when our pulpit has been filled, voluntarily, by Rev. E. George, who is now becoming very aged and feeble."

Editors sometimes get a large measure of satisfaction, but they have their share of good things too. Eld. G. W. Potter writes: "I suppose you know that I am a life subscriber to your paper, unless you change wonderfully." If we keep our senses, Bro. Potter, you will find us always at the old stand, if we lose them, call on us at the Llanite asylum.

Mr. Ruskin says: "I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name, than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me."

As to the increasing spirit of divorce, we heard this the other day, as we were passing a crowd of colored people on the street. "I've bin livin' in wid my ole 'oman 30 years, an' that's long enough for any two people to live together." It has been suggested that, if affairs are to go on as they have been going on in some quarters, when the young man asks for his intended, he should ask for her till he gets tired of her, or she of him.

It is truly encouraging to hear of the unusually fine opening of our Mississippi college, male and female. Mississippi College enrolled 112 the first day, the best opening ever enjoyed. Central Female Institute made a fine beginning. The State University had 150 to open with. The A. & M. College is full. Starkville, Blue Mountain, Lea Female College, Shubunk, and all heard from, open well. Mississippi is rapidly rising in point of education.

Every word God ever said, or authorized any man to say, about Christian baptism, is contained in seventy-two verses of the New Testament, and the average school boy or school girl can memorize it all in a week.

How does that look beside Dr. Dale's four precious volumes of mystification? There is evidently a wrong somewhere.—R. E. M.

No doubt of it; but what would become of Dr. Dale and some others, if they were shut up to the New Testament?

The Record does not propose to enter the lists against any other Baptist paper. We wish them all well. Our aim is to give the Baptists of Mississippi and Louisiana a paper exactly suited to their wants, and this we are doing, so the brethren say. Word comes to us from over the river every week, that the Louisiana brethren are delighted with Brother Penick's work, and Mississippi Baptists in every quarter are more and more appreciating their interest in the Record. A straight, steady pull to the front is what we need.

We had a glorious session at the old Chickasaw. They did everything I asked them to do, and some said they must do more. "Work, work for Jesus" was the motto and spirit of the meeting. Harmony perfect, order unbreakable—a lifting up meeting. One conversion and a very large congregation happy.—L. BALL. Glad to hear the good news from our old home Association. She has been a good mission-mother to other associations in the past and it is well for her to go on to perfection in her old age. She's making pretty good strides in that direction when she "does" everything that Bro. Ball asks her to do for our benevolent work.

"THE RECORD is our paper; it looks after our interest. If all our people would take it and read it, we would all know about the good work the great Baptist Church is doing, and there would be no trouble about contributions." That was the thought of the Calhoun Association. Was he right?

We have a great wealth of strength in our talented laymen who have not yet come to the front. They are needed, lawyers like Judge Jack, of Louisiana, and Capt. Hardy, of this State; merchants and farmers not a few, who could wield a mighty influence if they would only attend our denominational meetings and give the cause the benefit of their talents.

Speak to strangers. Strange faces will be seen at the special meetings. It may be, some of these newcomers are at church for the first time in months. A word from you may bring them again. Another word and hand-grip may lead them to Christ.—SOUTHERN ADVOCATE.

This applies to pastor and people. A young Methodist student of our State University once said to me: "I can tell you why you Baptists can always get so many University boys in your Sunday-school and keep them there. It's all owing to the way Prof. Q-shakos hands with them. Why, every fellow feels like Prof. Q-shakos is specially interested in him, and he can't help but go to Sunday-school to show his appreciation."

FREE ORGANIZATION.—PROF. GANDISM AND DEFENCE.

The looseness of an organization may be its strength. Contrary to all others, Baptists hold that a church of Christ is a congregation of baptized believers, voluntarily associated together under the laws of Christ as a church. This is all there is to it. Every such body is complete and has no ecclesiastical connection with any other. Such bodies are the true and only sources of ecclesiastical power.

The connection between these bodies is that of affinity and comity, naturally growing out of their relation to a common head. The destruction of one of these in no way affects the others. The dissolution of all of them could be remedied by a reorganization where a few disciples might be found.

This loose organization greatly facilitates propagandism. Ministers sent out to any part of the world can preach, baptize believers, and they can organize themselves into a church, fully empowered to send out other ministers to do the same thing. There is no need of an ecclesiastical council, nor to wait for the operation of cumbersome machinery. Nothing is more simple, and this simplicity has given Baptists great advantage on foreign fields, as well as at home. It was especially suited to the days of persecution, when our brethren were hunted like beasts of the wilderness. The operation of vast ecclesiastical machinery then would have been impossible; but even then our churches were numerous and efficient. The free organization is equally good for defence. Time has been when Rome could have crushed the Baptists, if they had had a visible head, which might have been taken off. The very looseness of organization saved us. A great sum of money was spent to build Fort Sumpter of solid masonry; but it was found by trial that heavy cannon shot could shatter and destroy these massive walls. At last sand-bags were resorted to with success. The shot struck them and readily the sand yielded, only to close in again. When the sacks were destroyed new ones were provided, the same sand answering. It was an indestructible fortress.

So it has been with our churches in all the ages past. When the hand of persecution scattered and shattered a church, the members could at once reorganize, or, if they chose, organize any number of churches each complete and ready for business. Nothing less than the extermination of all the members would put an end to the churches.

The attacks on the powers of

darkness by Baptists, are not that of a great Samson—one consolidated force; but rather like a myriad of lesser agents, acting with individual instinct, each according to circumstances, but all to the same general end. While we can easily fight in squads, brigade divisions, corps, etc., we can better than any others fight single handed. The first battle of Marston was won because the Southern boys, after their ranks were broken, fought on, each in his own way. They did not know when they were fairly whipped.

The railroad trains out West a few years ago, were stopped by the caterpillars getting on the track. They killed thousands, but there were other thousands coming. Easy enough could they have made an end of an elephant and gone on, but the caterpillars were too much for them. The wheels flew round on the track and the worms won the day. Free in divine wisdom—an organization at once the loosest and the strongest, admitting of the greatest combination and co-operation, and demanding none.

STRONG RIVER ASSOCIATION.

A run down to Hazelhurst Thursday night before the 3rd Sunday and a drive of thirty miles, in company with brother Covington, and his gray, Friday, brought us to Westville, the county town of Simpson county, where the Strong River Baptist Association was session.

Elder J. E. Thigpen had preached the introductory sermon to the delight of all. We found Hon. A. J. Guynes in the chair, Bro. Wayne Sutton at the clerk's table and Bro. Longino was treasurer. The attendance was overwhelming, of Sunday reaching, perhaps, 2000.

We were received as the representatives of the Convention Board and resolutions aligning the Association with the Board, recommending the body to accept their apportionment, and appointing a committee to make an apportionment of the amount to the churches, were brought forward. After a full explanation, they were unanimously adopted with a heartiness truly inspiring.

Later a pastors' meeting was held, with Elder J. J. Green in the chair, and the preachers spoke among themselves of the work they had done and pledged co-operation pledged to each other their best efforts to bring up the churches to the full measure of duty. All were delighted with the plan, and a more united work was never met.

The report of the Committee on apportionment, made their report through their chairman, Elder J. E. Thigpen, and it was adopted. Everything was well done.

All the usual reports were presented and received attention. This is a broad-gauge Association. They believe in sowing beside all waters. Mississippi College has no truer friends than the hosts who compose this great Association. A good company of fine boys will be in attendance this session.

The sisters held a meeting in the interest of woman's work, in which twenty-one churches were represented. Sister Green was elected president, and Sister Anna Ailes, Sec'y. Their minutes were ordered to be printed in the minutes of the Association. They proposed to organize Societies in all the churches, and have a large meeting next year. The pastors, we trust, will help the sisters in their efforts. Thus another excellent step was taken, looking to systematic work.

The people seemed hungry for preaching. Sunday three houses were occupied, filled to overflowing, and yet a great hungry crowd stood around the doors and windows, hearing as best they could. There was a tenderness unusual on such occasions, and religion was the topic of conversation in the houses and on the streets. It was a feast of fat things.

Sunday evening an unusual Service was held. Rev. A. A. Lomax was in attendance and his old soldier comrades felt that they must hear their old Chaplain again in a special service for them. At the hour, the house was packed, and then came the old veterans, many bearing the marks of battle upon them. They followed the standard which was presented to them when they left their homes 24 years ago, to try the realities of war. The lady who presented the flag was present with them. Enduring hardness as a good soldier was the theme. Brother Lomax ran a parallel between the duties of a good soldier and a good Christian. A hand-shaking closed the services and few, if any, were the dry eyes in the congregation.

Strong River Association, in the character of its membership, in its numbers, in its unity, and in its pastors, must rank with the best in the State. It is only necessary to mention the names of the men who lead her churches: Elders Green,

Hemby, Johnson, Edmondson, Walker, Lomax, Bush, Williams, Lane, Drummond, Scarborough, Buckley, Farmer and Middleton. These are the men who have unitedly resolved to see that Strong River's quota is brought up.

Westville is a small place, but it is the biggest town of its size we ever saw. Such hospitality! The vast crowds were abundantly cared for, but just how, we can't tell.

Putting it altogether, this was about the best Association we have attended. We had only one thing to regret, and that was that we could not stay a week and hold a protracted meeting. Everything seemed ready for it.

CALHOUN ASSOCIATION.

Year after year we have purposed in our heart to meet the good brethren of the Calhoun Association, but were hindered hitherto. This year in making out the programme we had put ourselves down for this body, and accordingly, Thursday morning last, in company with Capt. Powell, we set out from Grenada for Shiloh church, the place of meeting. We reached the ground at 10 o'clock, and had a good time shaking hands with old acquaintances and making new ones.

The body was already organized and at work. Elder H. L. Johnson was presiding, and brother Harrison was doing the writing. We were informed that the letters showed that many precious revivals had been enjoyed by the church during the year. Large increase of membership was the result. The Association now numbers about 36 churches and 2,000 members. Five new churches were received this session.

We found her pastors to be earnest, warm-hearted brethren, much esteemed by the people and laboring under difficulties, but yet with success, in the Master's cause. Such a reception as they gave the representatives of the Convention Board could not fail to make us feel at home. The Association is in sympathy with all the good objects fostered by the Convention. The reports were to the point, and were generally well discussed by the members of the body, with that help the visiting brethren could give them. Resolutions containing the Convention's plan of work and pledging co-operation were passed, and the pastors pledged themselves to see that their share comes up. They

the tone of the meeting was excellent. How that helps business. Ministers are: Elders Burgess, Griffin, Goodwin, Johnson, Martin, Killingsworth, Linder, Lanford, Mize, Murphy, Morehead, Preddy, Riley, Stokes, Sanders, Trusty. We must thank the brethren for a good list of subscribers to the Record, and brother Powell for a good speech for our convention paper, as good as we have heard, giving right to the marrow of the question. Capt. Province and family, and Brother Martin and family showed us much kindness, for which the Lord reward them in that day. The hospitality of the Shiloh people was abundant.

The pastors arranged for a pastors' meeting during the year, and we hope to meet with them. They are planning to bring their Association in line with her sisters in all good works. The churches only need development, and that is the next thing the pastors are looking to.

UNSCRIPTURAL DIVORCES.

The growing frequency of divorce and remarriage, from other than Scriptural cause, gives occasion for alarm. But few know how rapidly this evil is making its way into society. At the North, the looseness of the marriage relation has been a source of much evil.

It is the point of an experiment, a temporary arrangement, to be dissolved at the will of either party. The family tie has been greatly weakened, and the whole social system put in peril. It must be confessed, humiliating as it is, that the South is following in the footsteps of the North. All our State laws are wrong on the subject, and here and there is evidence that the churches, the last bulwark of morality, are yielding to the pressure from without, and tolerating what our Lord clearly taught is, in the sight of heaven, adultery.

The situation is exceedingly grave. The question is, whether divorce for anything but the one cause mentioned by our Savior shall be recognized as severing the marriage bond. Shall the churches yield to a worldly and sensual sentiment, and tolerate the setting aside of the plain law of Christ, designed to protect the highest interests of society? Is marriage "till death," or is it till one or the other party prefers another partner?

We preserve the purity of the sacred estate of matrimony, now is the time to speak and act. The evil

will certainly grow, if it is not sternly repressed, and we can look nowhere for the moral forces to overcome the wicked passions of the flesh and keep them in due bounds, if not to the churches. They, with their ministry and the word of God, are the true conservators of morals. They have imposed on them a solemn duty in this matter, and no false sentiment of charity, or no sympathy for those who have made their beds hard should turn the churches aside from the true line of action. There is not a thing dear to the hearts of good people, pertaining either to this life or that which is to come which is not jeopardized by this growing laxity of the marriage tie. We solemnly appeal to the churches of the living God to do their duty, and to the ministry to speak out before the flood reaches a point at which it cannot be controlled.

LOUISIANA NOTES.

Rev. C. W. Tompkins writes from Lisbon: "I am just back from the Concord Association, which convened with Hebron church, near Sumnerfield."

The Association organized by electing our genial and venerable brother Elder S. T. Cobb, of Spearsville, Moderator; J. D. Hamlin, of Shiloh, Clerk; and James Ramsey, a rising young lawyer of Farmerville, Treasurer.

Twenty-nine out of thirty-six churches were represented. These reported 115 baptisms.

The introductory sermon was preached by Elder J. R. Edwards, of Downsboro, in his usual, forcible style, and was listened to with marked attention. There was preaching under the arbor twice each day. The hour of eleven on Sunday was assigned to the Cor. Sec., to present the claims of the Executive Board. The cash collections amounted to about thirty-two dollars. It was estimated that sixteen hundred persons were present on Sunday.

Our missionary, Rev. A. P. Scofield, occupied the stand in the afternoon. He gave us a good sermon, and received \$28 for his Pineville and Opelousas churches.

Brothers Everett, Melton, Jones, Callaway, Ramsey, Calhoun, Hamilton and Webb contributed no little to the interest of the occasion. The discussion on temperance was lengthy and warm, and I trust will be productive of good. The kindest and best fellowship prevailed. It was a real pleasure to be associated with such earnest and warm-hearted brethren.

The Executive Board and its work have a strong hold on the hearts of this Association, which was manifested most clearly by their contributions. They raised in cash for Foreign missions, \$25.75; for State missions \$95.25; and by a rising vote they decided to make an effort to raise an average of fifty cents for every member in the churches, during the present year for the work of the Board.

Three-fourths of the amount raised is to be applied to State missions. My home for several days has been with our good brother Melton, who has been quite sick, but now is convalescent. He is one of the best preachers and workers in the Association."

Our Secretary likes the plan adopted by the Concord Association. We like it too. It looks like business. We have no doubt that each one of the churches will ratify what their delegates and pastors have done. We would be glad if all the Associations in the State would adopt the same plan, i.e., set an amount per head that they will try to raise during the year for the work entrusted to the Executive Board, and then work to secure that average. We thank the Concord for the wise suggestion, and we hope our Secretary and others representing the Board will try to get all our Associations to adopt it. It will greatly simplify our work, and will prevent the necessity of making so many calls on our churches for the different objects claiming an interest in their benevolence. There is scarcely a church, we suppose, in the State, that could not, if they tried, raise for all objects during a whole year an average of fifty cents per member. Brethren, let us try it. We will speak for the Grand Canoe Association, and believe we do voice the feeling of every pastor and church when we say to the brethren of the Concord, we will strike hands with you and try to raise the fifty cents per member.

What say you, brethren, of the other Associations? Will some brother or sister in every church take it in hand to help the pastors do this noble work. Let us work for it, and pray for it, and when the next Convention meets, and the weary toilers come together to hear the report of the Board, they shall forget their weariness in the grand shout that will go up as one Association after another reports its

all quota collected and paid into the treasury.

It will be the grandest Convention the Baptists ever held in the State, and we shall all want to be there. Such a result is well worth working for. If it can be attained, instead of two or three missionaries, we shall have a score or more of earnest men preaching the truth in the destitute places throughout our State.

We were cheered by a visit from our missionary pastor, Bro. Scofield, as he passed through our city last Tuesday on his way home from North Louisiana, where he has been assisting pastors in meetings and gathering money to help him in his building work at Pineville and Opelousas. He reported to us two other meetings besides those already alluded to in the Record. One was held with Eld. S. C. Lee at Farmerville, in which there were nineteen additions by baptism and three by letter; and another with Eld. J. P. Everett at Shiloh, in which there were twenty-one additions, fourteen by baptism and seven by letter.

Mrs. J. M. Bowles, the Corresponding Secretary of the Central Committee of the missionary societies of the State of Louisiana, informs us that she has not received very many replies to the letters of inquiry, etc., she has sent out to the different churches, but she has received some that are exceedingly encouraging, and that show what may be done by even a few consecrated women in our churches. One she permitted us to see, and we take the liberty of publishing it in full.

Minden, La., Aug. 20th, 1885.

"DEAR SISTER:—

Your letter found me on a sick bed, else it should have been answered immediately. We have a society, organized nearly eight years ago. Every year in that time we have given to the various missions, and have done some home work. We sent up ten dollars for the Valence Street church, to the Convention; we have recently paid ten dollars toward settling a church debt, and have given another ten towards home work. We pay twelve dollars towards our sexton's wages, and have now on hand a balance of twenty-eight dollars. We have some encouragements and some things to discourage.

The discouraging thing is, that we can enlist so few of our sisters in our work. Some look on us with suspicion, and some with indifference, but as the President of the Methodist Society of the Methodist church said at this place, "One active member will place a society alive"—we have more than that, so our society has been kept alive all during the dark days that have fallen on our church, and every year has given something to help along the Master's cause—some years more, some years less, as we prospered.

After the Monroe Convention, a few of us organized a society among the little ones called, "The Little Missionaries."

Here again we could get only a few of the children interested, but they seem quite zealous. They sent five dollars to the Valence Street Church, and have five dollars now ready to donate.

Hoping that we will, all churches and societies, make a great forward move in all good work this year."

I am yours in Christian love,

Mrs. W. P. LEAVY.

Just see from the above admirable letter, what a few self-denying, godly women can do, when they put their hearts together. Let the sisters in every church in our State try it.

W. S. P.

THE DEANSSES.—By May F. McKean. 16mo., 268 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

The author has already given to the public several admirable books for the family circle and the Sunday School library—books that are full of interest, and specially rich in their unfolding of the Scriptural principles and rules of life. This new work gives a graphic picture of the Dennison family, consisting of the mother, four girls, and a sprightly, energetic boy of fifteen, the youngest child, though by no means the baby of the family. It teaches an exceedingly important lesson to every member of a family, father, mother, boys and girls. That lesson is the need not only of family affection, but that this affection should constantly be manifested in the family's ordinary intercourse. The case of the sprightly and really affectionate Dick shows the sad effects of the want of such manifestation of affection. Constant fault-finding and lack of interest in his feelings and doings by those who really loved him, made him doubt their love, and led him to forsake the home where he did not appear to be wanted. The results of that act are well depicted, and are worthy of the serious thoughts of all parents, brothers and sisters.

Subscribe for the Record.

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MEMBERS.

W. A. WHITING.

—DEALER IN—
STAPLE AND FANCY
DRY GOODS
HOLLAND
AND
CLOTHING

HATS, BOOTS AND
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